A
SYNOPSIS ON

The Sacred complex of Mithila
An Ethnographic study

Supervisor

Dr Rafia Kazim
Dept. of sociology

Head of Department

Dr. Md. Shahid Hassan
Dept. of sociology

Submitted by

Riya kumari
session – PAT2021-22
Roll no-E2219035
Class Roll No -05

DEPARTMENT OF SOCIOLOGY
Lalit Narayn Mithila University
Kameshwar Nagar, Darbhanga
(Bihar) 846004

Contents

Page no.

Acknowledgements 03

Abstract 04

Chapter 1 INTRODUCTION 05

Chapter 2 LITERATURE REVIEW

i. Research gap 08
ii. The Sacred Geography……09
iii. The Sacred Performances……10
iv. The sacred specialist art ……...12
v. Pilgrims And Pilgrimage……...13
vi. Fair And Festivals ……14
vii. Conclusion and analysis

Chapter 3 RESEARCH DESIGN 16

i. Research questions
ii. Research objective
iii. Methodology
iv. Significance of study
v. Tentative Time table of research
vi. Proposed chapter
vii. Conceptual framework

References 17

Glossary 18

Appendix 19

ACKNOWLEDGEMENTS

First and foremost I would like to thank my guide Dr Rafia Kazim for being such a constant source of inspiration and driving force right from the inception of the idea for this project to its completion. I would not have been able to attain any concrete results without her incredible guidance and support throughout the process. Words fail to thank her enough for being so patient all the time, and believing in me whenever I was distraught.

I would like to thank my Head of department of sociology Prof. Md. Shahid Hassan for giving me such auspicious opportunity to present my skill and endeavor my knowledge. I am equally grateful to my peer Ankita Jha ,Ambedkar Sahu & Chandini Kumari for giving me continuous support and suggestions whenever and wherever deemed necessary throughout this proposal .

Abstract

The word sacred complexes typically includes religious beliefs, myths, ceremonies, sacred texts, places of worship, religious leaders, and social norms related to religious practices. It forms the framework through which individuals and communities interpret the supernatural, establish moral values, and engage in religious activities. Sacred complexes vary widely across different cultures and religions but serve as foundational elements of religious identity and societal cohesion

In Ancient time the word pilgrim in Hindi means Tirth-sathal are identify as the area located at the bank of rivers but now a days the word pilgrim became vast and connected with art ,culture, literature. In Hindu mythology and tradition, embark on journeys to sacred sites, temples, and rivers, weaving together faith, culture, and history. These pilgrimages serve as conduits for spiritual renewal, cultural preservation, and communal bonding, transcending geographical boundaries to unite devotees in their quest for divine connection. Drawing upon ancient texts, folklore, and contemporary practices, this abstract explores the significance of pilgrimage in Mithila, highlighting its role in shaping religious identity, fostering social cohesion, and perpetuating age-old rituals. The mithila region have not a wonderful lands view like mountain and hills, but have a great cultural land so in my research I will try to establish sacred complexes of mithila as a great pilgrim sites, have an auspicious culture and great philosophy and literature

During my ethnographic Research studies can present various challenges, including: Access and rapport, Subjectivity and bias, Ethical considerations. With addressing these challenges requires thorough planning, reflexivity, and a commitment to ethical conduct throughout the research process. .I will try to represent sacred complexes with culture in which the main keys are {places and their food, festivals, art& literature, philosophy}as sacred specialist and sacred performances with Collaboration with community members. And show how these factors help to maintain social harmony i,e; peace, correlation, inter dependency, respect, social reliability on each other, . The region steeped in Through an interdisciplinary lens, it develop into the multifaceted dimensions of pilgrimage in Mithila, shedding light on its enduring relevance in the modern world., here reflexivity, and methodological flexibility are key strategies for navigating the complexities of my research effectively.

Introduction

Now a days the MITHILA region which was known as Videha or Tirhut in ancient time, currently located in north side of Bihar . According to government of Bihar the region named as Mithila is surrounded by Nepal in north , the river Bagmati in west, the river kosi in east and Samstipur and Begusarai districts in south .* In ancient description about mithila this region have more boundary hold a sacred geography. The most authentic definition of geography of this land in Mithila Mhamatya section of B.vp ** and explained that the Mithila culture have mythological significance in history of India. There are 12 more names of mithila named in B.vp.*** {1}

In the ancient history , description mithila was as a capital of Videh janpad which was a part of Vajji mahajanpad . The Vajji means herdsman community. There were description about mithila in the epics of Hindu mythology the Ramayana and the Mahabharata . In the Ramayana , the Sita is lead female character, born in mithila region which is very sacred among the people of Hindu culture and journey to Janakpur of the Ram influence the river Son and the river Ganga .and during the journey of Van-vaas the river Falgu near Gaya where the Rama pays sacred performances of Pind-Daan . In the Mahabharata , Pandavas have heroic character and during their Agyat-vaas came to mithila region . According to Bhavisya purana Raja Janak was the builder of mithila . and in Buddhist text mithila known as Madheysia by Divyvandana . In Yajnvalkya Smiriti claimed that the path of dharma was revealed by sage of mithila. {2}

The Mithilanchal can be shown by these perspectives- {3}

A. THE RAMAYANA SECTION
B. THE SHAKT WORSHIP SECTION
C. THE RIVERS SCETION

{1}Mishra, V (1979). Cultural heritage of Mithila (1st ed.). pp- no.5-14

* map no .1 regulated by gov. of Bihar forest Department.

** Gangahimvatormadhye Nadi Pancadasantare,Tairabhuktiriti Khayto Desah Parampavanah.
Kausikintu Samarbhya Gandakimadhigamya Vai,Yojanani Caturvimsat Vyaymah Parikirtitah .
Ganga Pravahmarabhya Yavedhaimavatam Vanam,,Vistearah Shodasah Prokto Desasya Kulanandana

***Mithila Tairabhuktiśca Vaidehi Naimikānanam, Jnänaksetram kripapitham svarnalaigalapaddhati.
Janakijanmabhūmiścha nirapekshä vikalmasha Ramanandakuti viswabhāvani nityamangala

{2} Thakur, U., & Banerjea, J. N. (1956). History of Mithila (Circa 3000 B.C.-1556 A.D) , pp no –1-19
{3} Vidyarthi, jha, & Saraswati, B. N. (1979). The Sacred Complex of Kashi explained the kashi sacred tradition from the nodal points are the cult of Tirthas , Vishwanath, Ganges and Samshan.

THE RAMAYANA SECTION

In epic like Ramayana and Mahabharata , this region famous as videha and the king named as Videh Raj Janak . The mithilanchal prominently known as videh, and known as birthplace of godess sita (the wife of ram) .she was born in Sitamadhi near Mujaffarpur district Lakshmna village . There is a place named Fulhar where king Shirdhwaj (Janak) clan's goddesses shri Girija's Place. The Sita used to came daily for her worship and she had her first meet with the Ram. The Dhanus sthan and The Janakpur Temple is about 40 – 50 km distance from Girija temple .{4}

THE SHAKT WORSHIP SECTION

The Shakti temples are mainly three types 1. Sidhpith 2. Shakti pith 3.Local goddesses. when sati 's burnt body was cut by sudarshna of the vishnu , those places where the part of body of the shati fall, are known as Shakti-Pithas are which was cut by sudarsana of Vishnu .The Sidh-pith are those places which established by tantric chants and sidhi mantras. In mithila region the Sidhpith shakt culture found in many villages namely (mangrauni , koilakh, thadi) are famous for tantric worship of goddess.The sacred complex of Shyama temple in Darbhanga was build by Late Maharaja Kameswarsingh famous for tantric which has connection with shri bhadrakli mandir of koilakh, ,The Uchhait Complex is a temple of Durga in madhubani are famous. Which has connetion with kalidas enlightens . Pandaul Bahagwati Sathan established by pandavs during their vanvas .The local god are the Gram devta (village's god), Devta (community's god), Kul devta (clan's god) and Ishta devta (individual's god). {5}

THE RIVERS SCETION [KWASKI, JIVACHH]

In ancient time the region of Mithilanchal named as tirhut . The word tirhut derived from the Sanskrit word tirubhukti , which formed by two word tir and bhukti ,here tir means the bank of river and bhukti means nourished by river.{6} The river kwaski (kosi) has its origin from sapt-kosi in Nepal , there is a tributary of this river named as the kamla river . The kamla river have sacred culture significance in mithilanchal and treated as a goddesses locally pronounce as kamla maharani. The river jiv-vatsa now named as jiwach supposed to have power to give life.

{4} Jha, H. (Ed.). (2020). Kameshwar Singh Bihar Heritage Series - 8: Tirhut in Early Twentieth Century: Mithila Darpan of Ras Bihari Lal Das . pp –37-58.

{5} Mishra, V (1979). Cultural heritage of Mithila (1st ed.). pp- no.123-157

{6} (Ministry of Tourism, Government of India, 2019)

People have belief that those who have no child or died as an infant , they put manyta (sacred oath) to this river and they believed river full fill them with prosperity . {7}

The heritage of mithila has replicate their significance in the art & culture . Eltenz 2006, the world famous mithila art was known by a British person William archer in 1940 visited the madhubani . on 1934 there was destroy earthquake happened which shook the palace of maharaja of Darbhanga . Where archer saw the wall of most of the house painted with colourful patterns in beautiful paints and collecting the facts about it , he came to know that the colours were made up natural things and the paintings contained the pattern were flora and fauna. Later in 1970 archer again get visited in Madhubani where he was hosted by a native family of geologist (panjikar) Harinandan jha's father and helped him to know rule of panji and other mithila culture,where photographed the picture of rajnagar palace.{8}

The folk music of Mithila culture consist the devotional song sung by devotee of local goddess named as Gosawin apart from it song about God Shiv, Ram Krishna, Shitla, Vishara, Brhamh, Samak , Chhati .These song sung by all cast on their own auspicious occasions. Community folk songs consist are goswain song ,pitrsong, mundane song, upnayan song , kesh kataya kaal ke song, hazma geet, snan geet, chumanak geet, bhagwati song , brahma geet .people sung it during social institution like Mundane, marraiage, upnayan and some festivals .The Seasonal Songs Are Following Barahmassa, Chhamasa, Chaumasa Fagua, Vasant, Chaitwar, Dakhan. There are some folk song on special occasion which are *Malar*, *Yog*, *Uchiti*, *Dakhan*, *Tirhuti*, *Batgawani*, *Sama- Chakewa*, *Madhushravani*, *Vatsavitri*. *Jhula*. {9}

There are three prestigious cultural significances of mithila -the maach (Fish) , pan (betel leaf) ,makhan (Fox nut) in various sacred performances .They are found here due to having efficient water bodies in this region . In (2022) report of BAFRD claimed that madhubani has the highest production of fish.{10} In December (2021) the mithila makhana got GI tag .{11} it is very famous in *kojagara* festival of maithil Brahmins celebrated for newly couple.

{7} Vidyarthi, jha, & Saraswati, B. N. (1979). The Sacred Complex of Kashi in pp – 56-57 ,there is performance jan ke badle jan chairbo rite done by the couple whose child dies at infancy in kashi.

{8}. Brown, C. (2006). Documenting the Image in Mithila Art. Visual Anthropology Review

{9} □□□□□□, □□., □□ □□, □□. (□□.) . (2004)□ □□□□□□ □□□□□□□ □□□. □□□□□□ □□□□□□□.

{10} Animal and Fisheries Resources Department of Bihar, Government of. Bihar 2022

{11} Geographical Indication Registry under the Department of Industry Promotion and Internal Trade, Ministry of Commerce and Industry, Government of India , 2021.

Overall, Mithila is a land of culture, custom, gratitude behaviour, prosperous of natural resources, have a hospitable people with a great cuisine. This area had saw lots of ups and down. The sculpture was vanished. The structures were demolished. But the knowledge, philosophy, norms, rituals, art & culture. Which do still exist not in exact way but quite similar way. The land has sacred complexes, sacred performances, and sacred culture. As the sacred complexes are intrinsic with sacred performances and their cultural performances of the people and develop a equilibrium between the anthropology and current sociology of that society. So it is need to study on the sacred complexes of Mithila.

Literature Review

Background

Vidyarthee 1953-1954 explained that there was some anthropologist who work on the oriental's culture specially Hindu worship places of pilgrims. The work done by historians on the Indian pilgrim sites define the origin and history of that site only. Based on the work on great and little tradition of Robert Redfield (1995 & definition of cultural in the perspective of centre and performance by Milton singers (1955), Vidyarthee state about their in depth concept of the study about sacred complex and sacred specialist in particular culture .keeping the view of vidyarthee's work on Kashi (1969) and Gaya (1961) ,the study about mithila's sacred culture and their significance can be set out in front of society.{12} The text like culture heritage of Mithila by V.mishra (1979), plated a systematic knowledge about the cultural and historian aspects. The historian aspect of CHM and history of Mithila by U.thakur (1956) deals the ancient significance of the land of Mithila. The cultural section of particular area lead anthropogenic study which deals with religion, philosophy and art of Mithila. {13} Although it empower the knowledge about fundamental of pillars of ancient mithila's culture. And it help us to create an thumbnail sketch about the sacred geography, sacred performances of Mithila. But it not describe the sociological outlook in current scenario of Mithila with respect to the status of different class , caste and gender.

{12}Mishra, V (1979). Cultural heritage of Mithila (1st ed.). & Thakur, U., & Banerjea, J. N. (1956). History of Mithila

{13}, Vidyarthee,jha, & Saraswati, (1979). The Sacred Complex of Kashi, a Microsome of Indian Civilization

I. The sacred geography

V.mishra (1979) and thakur(1956) explained the land of mithila region belongs to area is approximately lying between 25 28' N and26 52'N lat and between 84 56' and 86 46' E long. The mithila region recognised as Madhubani , Darbhanaga Sitamadhi And Some Parts Of mungheyr , Muzaffarpur , Purnea ,Supaul And Champaran in india and those of Rohtara Janakpur, Sptari Of Nepal up to Kathmandu {14}.In ancient time the Mithila named as Tirhut (tirubhukti) and videha. These named are shown in different ancient text. In Vedic literarture S.Brah (1000- 6000b.c) explained the Videha came from the king Videha Madhava who introduced Agni (fire) to this land beyond the river Sadanira (Gandak).In Unadi sutras the region Mithila belongs to king Mithi. In karnata dynasty (1047Ad) this region named as Tirubhukti. Atulya Bharat, Ministry Of Tourism [Oct- Dec] 2019 explained meaning of tirubhukti means extend up to river (tir). Now a days this reason is currently located in north side of bihar and according to government of bihar the region named as mithila is limited in two district madhubani and darbhanga only as shown in map (1). Although cultural behaviour in all ancient region are still occurring within ancient boundary hold a sacred geography. Makhan jha (1971)in his work on sacred complex of jnakpur, explained the unity of culture beyond nationalism , the civilization and cultural commonness of mithila beyond international boundary.but in the section of sacred geography he was centred kshetra of jnakpur only .as a capital of mithila, Jnakpur lead a signified place but the regional significance of whole mithila unjustified .During the age of muslim rule in Tirhut ,Mukhrjee(1970) declare that the darbhanga developed by Giyasuddin tughlaq became important centre of tirhut.{15} And in later period it is known as gateway to Bengal. All the above explanation about this region shows distinct cultural significance among culture of north India. Specially when it situated among great cultural states like uttar Pradesh, bangla region and north eas region. But these literatures do not tell us why the philosophy of Mithila region, despite being capable of imparting religious and political knowledge for so many years, is faded on the scene of today's Indian literature and why its literature and philosophy is unheard of for the people of Mithila themselves. Are these Mithila's philosophy, religion and politics are in equally relevant in today's modern times? {17}

{14} map no 2 from CHM

{15} Choudhary, R. (1970). History of Muslim rule in Tirhut

{17} Chandra, S. (2007). Medieval India

II. The Sacred Performances

The religion of Mithila , based on the philosophy of Vedic culture and have strong belief in Varna ashram Dharma .the philosophy of the religion based on trinity principle means the creator[Brahma], Vishnu [the preserver], Indra the [destroyer] later called Shiva A Maithil has three fold marks on forehead by horizontal line represent Tripund , they represent devotion toward Shiva called Shaiv. The worship of earthen lingam [parthiv] ling popular among Mithila by men and Chaturdasi vrat and ekadasi vrat done by women are very common among the mithila. The Kanwar Cultural performance done by devotee of Shiva up to Baidynath Dham from mithila in the month of Magh(February), in which thousands of people irrespective caste ,creed ,gender walk barefoot to Baidynath complex from Mithila. .{18} Amarnath Jha(2013)study on Baidynath cult explained , it has similar features as work of Vidyarthee(1961)shows a relation between various symbol facts traditions and culture of that particular complex about domain of anthropology . just like in kashi there are factors of combination and compromise between liitle and great tradition. but it has not explained the why and how the Kanwar performances done by Maithil in between two different geographical area ? and how the sacred performances impact mutually the economic status and social perspective in these area? In Mithila the pujari of Shiva temples are almost related to sacred complex of Baidynath temple, Which shows a deep connection with mithila.{19}

The Shakt culture popular among mithila in medieval age. Although mithila have patriarchal culture but the Shakt culture shows the importance and worship of female idol here. The devotion of Shakt can be shown in mithila painting and Airpan, where tantric representation done in worship. There are some performances shows by the Shakt devotee are following- a) the Airpan made by women on auspicious occasion, b] Yogini songs and performances of Naina Yogini in marriage, c] Jhand-Phunk culture and belief in the existence of dains/ dakins/ witches,d] Bali Pratha e] feeding virgin girls – kanyabhojan, f] Matrika puja,f]important family and villages are devoted to shakt tantra g] the goswain ghara in every household .h] the worship of ishtdevta and kuldevta in Shakti form{20} . Singh(2015) explained the Shakti worship generally in the main area Bengal, Bihar and Assam. All three places have a sacred performance in Shakti worship in which tantrik culture is a part. Karthik Tripathi(2017) explain how the mahavidyas leave a special visual significant on the mind of people

{18} Thakur, U., & Banerjea, J. N. (1956). History of Mithila

{19} Sacred Geography of the Baidyanath Cult: Holy Route from Ajgaibinath to Basukinath Dham. Anusandhanika

{20}, Vidyarthee ,jha, & Saraswati, (1979). The Sacred Complex of Kashi, a Microsome of Indian Civilization

as he explained the mural painting at the place of goddess Tara , Kali ,Bhuvneshwari in which flowers ,circle and petals have pictorial significance in certain manner .which shows certain significant visual impact on the mind of viewer . In his study he claimed these mahavidya are generally shown in the Shakt cultures belongs to Rajput but he cannot justify these mahavidya are prominently found in the state of Bengal where God is Kali worshipped and in Assam where the goddess Kamakhya worshipped along with these two States the culture of Mithila have the sect of siddh peeth of shakti form which are established by mahavidyas or tantrik rituals . {21}The Mithila art and the Mithila Arpan itself consist various tantric representation is need to justify. now it's need to study the Cultural significance of Shakti Puja among women and their importance and how it impact on daily to daily .although Mithila is a patriarchal society what is the significance of shakt culture among women of mithila and how it is different from Bengal and Assam .{22} The local goddesses , who are worship by local community on particular auspicious occasion. where the local goddesses like vish-hara , kadru bhaiayn, shitla mata, Apart from these the concept of local goddesses temple they are based on local culture . The Brahma And The Bhairav are found in each and every villages of mithila . The kadru bhaiyan is one of the local god of animal . In the study of Vidyarthee(1979) sac. Com. Of kashi , there are sacred places of local god but he did not clarify the origin of these sacred culture. As the worship of local god can be shown in tribal culture . My study point out that , if Mishra (1979) claimed the mithila region follow the vedic culture origins by Aryan, but the concept of local god are from tribal culture. Which is completely contradictory?{23}

Hanz (2006) explained that Archer(1970) visited the famous Saurath sabha where the parents / gaurdains have came to find a good partner for their offspring but now a days saurath lost their glimpses .but the question left behind are the process of finding spouse for their son/ daughter followed . is their concept of bichauliya/ middleman ? How this event impact the culture of mithila .what maithil's perception about Saurath Sabha? The role of genologist in mithila can be shown here .{24}

{21} Tripathi, K. (2008). Mahavidyas: The Changing Mood in Visual Presentation. Visual Studies

{22} Singh, R. K. (2021). Ritual, women, and art in Mithila

{23} Vidyarthee ,jha, & Saraswati, (1979). The Sacred Complex of Kashi, a Microsome of Indian Civilization

{24} Brown, C. (2006). Documenting the Image in Mithila Art. Visual Anthropology Review

III. The sacred specialist art

Culture belongs with both materialistic and non materialistic approach of social life part of which are beliefs, value, attitudes, hierarchy and religion . To know more about the culture it is need to in depth study on it. India Folk culture has lots of diversity as we move through different folk & community ,we observed different culture on similar situation. Hazare [2015]The folk culture of mithila consist following elements which are folk music, folk dance and folk art .In folk music - Devotional Folk Song , Spiritual Folk Song, Social Folk Song, Community Folk Song, Magical And Religious Folk Song. And the folk dance consist social folk dance known as Jhijhiya and in the folk art section the world famous Mithila Art .(25)Halder (2018) explained the beautiful occurrence of Mithila painting and its representation of little and great tradition . here the little tradition means the local God and goddesses and the great traditions means the globalisation of Madhubani painting .Mrs Rai (2022) shows us how the Madhubani painting get fused in different style of Mauritius and America . Representation of various model in Mithila painting dresses and sari , the representation of various gifts as in form of Mithila painting are very common in these days.{26} As we know the Mithila have a patriarchal culture which means the dominance of male hands .archer (1949:29) and Jaykara (1990:129) explain that the picture of local goddess, gods like Shiva , Vishnu , Ram, flora and fauna , sexual organs, tantric representation as the wall and floor painting done by the household women on some auspicious occasion and festivals .the journey of mithila painting from wall to paper made a revolutionary changes among women and nobody knows these pictures one day got internationally significance . In past decades Mithila painting got national and Padma shree award continuly, one of the prominent lady Jagdamba Devi have made it internationally significant. These ladies are basically belongs to the ruler area of Mithila and these paintings gives women the opportunities to distinguish themselves from others in the society and become self reliant. According to Arthik sarvekshan report (2019)Madhubani got the rank among least urbanised district of Bihar. No doubt the government of Bihar have generated there effort for upliftment of Mithila art but I think there is a more work have to be done on the ground level there are many artist who left back due lack of awareness and set up of direct commercialized these paintings to the market .{27}

{25} Ahuja,(2002), Society in India: Concepts, Theories, and Changing Trends

{26} Rai & Masih(2006), A review on journey of Madhubani painting till date

{27} Halder, Das, Pandey, & Banik, (2018). A detailed study on Madhubani art of Mithila, Bihar. Journal of Emerging Technologies and Innovative Research

IV. Pilgrims and pilgrimages

The Hetukar jha(2005) in Mithila Darshan draw an outline of sacred places of Mithila , which cover the area of Sitamadhi, Sharsa. Darbhanga Madhubani, Madhepura, Mungyer And Nepal. which are the ancient geography of Mithila . My study have to cover Madhubani district only . There are more sacred complex like the Shayama complex of Darbhanga ,Sringheswar complex located in Madhepura district, the birth place of Sita which is Sitamadhi and many more can be studied later . The mithila darshan did not clearify sacred performances of these sacred places in mithila region. The culture significance of sacred performances shows the interdependency of different cult and harmony within society.{28}

The Ugnanath temple [Bhawanipur]- similar to Ujjan Mahakal temple. There is a festival of shiva celebrated in Magh month on Nark Nivaran Chaturdashi . The Kapileswar sthan complex- Hetukar Jha state it as east gate of Jnakpur. The Kusheswarsthan complex- this place is popular among Mithila as Baidnath Dham of Mithila. According to Hindu mythology this place was established by Kush the son of Ram. But now a days this complex have wild life century where Siberian birds can be shown. The shaiv culture promoted by one of the legend poet of Mithila Vidyapati .My study lead that having such sacred performances and glorious tales about shiva places in mithila .why the shiva places in mithila are underrated in the page of Indian pilgrim sites ?{29}

The sacred complex of Uchhait is a temple of Durga in madhubani are famous as a sidhpeeth for chhinmastika devi . There are more temple based in some villages like The parmeswari temple of Thadi, the temple in Koilakh- Pandaual, Bhojpandaul, Mangrauni. ,Dokhar. The Shakt culture and its representation can be shown in its art also .my study on sacred places have to identify the difference of Shakt culture among Bengal, Assam and Mithila and the role of women in Mithila in sacred complex as a part of shakt culture .The significance of sacred complex in maintaining social harmony.{30}

Mishra (1979) and Thakur (1956) explained that according to The Ramayan . the sage vishwamitra ask king Dasrath for their son to protect the yag from rakshas, The Rama And Lakshman with the sage Vishwamitra finished the journey up to jnakpur. In the way of Jnakpur they came across with four places located in Madhubani And Darbhanga . The places are ,Vishwamitra Ashram near The Kamla river Girija Mandir , Bag Tadag near phulhar In Madhubani.

{28} Jha, H. (Ed.). (2020). Tirhut in Early Twentieth Century: Mithila Darpan of Ras Bihari Lal Das .

{29} Malik, M. (2020). Tourism Promotion of Bihar: An Economic Game Changer

{30} Owens, T. M. (2009). Transforming the bride: Gauri Puja in early twentieth-century Mithila painting

The Indian culture always bow respect toward female so here, the concept of goddesses have glorious place and the shine of these sacred places basically related with the Sita get clouded in the list of Ramayana places in pan India . No matter the cultural importance of these places are similar to The Ram temple in Ayodhya and the Jnakpur temple in Nepal. Does the state like Uttar Pradesh which have a rich culture and ethnicity, which have their own significance in Indian civilization at present time as well as ancient time do overshadow the culture of Mithila or the foundation of the Ram temple in Ayodhya outshine the glimpses of Mithila. Tomar and Arora (2012) explained that mishra (2000) and singh (2002) India is as place of river ,rivulets, sacred shrines and historic monument so it is a great place of tourism but absence of proper policy formation there is lack of cultural tourism. Bar abd habab(2003) point out five factor in pilgrimage in Palestine are motives , duration , religious affiliation and social background, Batra (2003),Bele (2003), poria and airily (2003), bahuguna(2004), rana (2004), woodward (2004), dixit (2005) explained different religious have different and large number of world famous pilgrimage sites and they will became the great places of pilgrim tourism . I think there was lot of study done in pilgrim sites of north India but there is need of comprehensive cultural study done on these sites rather than anthropogenic study .which lead source of income in India or that place also due to pilgrim tourism. {30}

V. Fair and Festivals

There is a famous quote on Mithila culture that each and every day of Mithila celebrated as festival .The festivals of Mithila celebrated on the seasonal basis and most of the local festivals are women centric. Which means the main ritual performed by women .There are some sacred performances by men also as the culture follow patriarchy. The festival of Mithila based on month of local calander based on Vikram Samvant(2081). The all festival of mithila listed here according to month based on the calendar (2024) which is published by The kameshwar singh Sanskrit university darbhanga -

Sl no	Month name in hindi	Festivals
1	Chhait -	Judshital . Chaiti Navratra , Ram Navam
2.	Baishak -	Parshuram Jayanti ,Janaki Navmi Vrat
3.	Jeth -	Vat Savitri ,Ganga Dashara
4.	Aakhar-	Mauna Panchmi-Patar,Madhuswarni Start
5.	Sawan-	Madhuswarni ,Nag Panchmi,Shitla Puja

6.	Bhadab –	Rakshabandhan Krishnastmi, Kushuptan- New Kush pluk out by locals ,Chaurchan,Teez ,Vishwakarma Puja,Ganesh Chauth,Radha Ashtami,Indra Puja.,Anant Puja
7.	Aashwin	-,Pitarpaksh,Jitiya,Matrinavami Kalas Sthapnan,Nisha Puja,Mahastami(Patar And Balipradan),Mahanavmi,Vijayadashami,Kojagra
8.	Kartik -.	Dipawali ,Kali Puja/Laxmipuja ,Goverdhan ,Bharadutiya,Chitragupt Puja ,Chhath(Pratihar Kashti),Akshay Navmi,Dev Uth An Ekadashi,Sama Puja,Kartik Purnima (Nhana)/ Sonpur Mela)
9.	Aghan-	Lawan(Surya)/ Patar
10.	Push	- No Festival Month
11.	Magh-	Makar Sankranti ,Natak Nivaran Chaturdashi Basant Panchami ,Achla Saptami (Anuna), Maghi Purnima (Snan),
12.	Falgun-	Mahashivratri ,Holika Dah (Patar) ,Holy,Sapta Dora.

Thare are some Mon thly Kind of Festivals –Ekadasi, Triyodashi, Chaturdashi . The worship of surya are also found in the mithila culture . women of mithila perform ravi-sani pwan. Ravi Sani-(start from aghan month and ended up to 6&12 month) done by women. Each Sunday the man/women eat once in a day or whole non salt food/sweet food and the world famous chhath puja in the devotion of surya . They pay their devotion toward Surya. These are the festivals celebrated by locals of Madhubani. My study shows the cultural significance and contribution of these sacred performances in cohesions among the locality. The importance of nature in the customs and rituals of Mithila. {32}

{30} Tomer,& Arora, (2012). Pilgrimage Tourism: An Empirical Study of Pilgrims' Behaviour in North India.

{31} Panchang of KameshwarSingh darbhanga Sanskrit University. (2024). Prakashitam Editor-in-Chief: President Honored: Pandit Shri Ramchandra Jha. Former Principal: Head of Department: Head of Faculty: Vice Chancellor.

Methodology

It is the method of doing research in scientific way.

Area of research – Mithila region [Madhubani]

Sample method – Convenient sampling

Method – Ethnographic Study

Method of data collection – Tool –Case study, focused interview

. Technique – schedule

Significance of the study

- The significance of my study of mithilanchal sacred complex and sacred cultural performances plays an important role in the continuity and integration among community by promoting social harmony between people of society.
- The study about sacred complex shows the interdependency and integrated relation between great and little community.

References

1. Choudhary, R. (1970). History of Muslim rule in Tirhut (1206-1765 A.D.). (1st ed.). Varanasi, India: The Chowkhamba Sanskrit Series Office.
2. Mishra, V (1979). Cultural heritage of Mithila (1st ed.). Allahabad, India: Mithila Prakashan
3. Vidyarthi, L. P., Makanjha, & Saraswati, B. N. (1979). The Sacred Complex of Kashi, a Microsome of Indian Civilization. Concept Publishing Company.
4. Chandra, S. (2007). Medieval India (1st ed.). Orient Blackswan Pvt. Ltd.
5. Thakur, U., & Banerjea, J. N. (1956). History of Mithila (Circa 3000 B.C.-1556 A.D.). Darbhanga: Mithila Institute.
6. Ahuja, R. (1999). Society in India: Concepts, Theories, and Changing Trends. Rawat Publication
7. Jha, H. (Ed.). (2020). Kameshwar Singh Bihar Heritage Series - 8: Tirhut in Early Twentieth Century: Mithila Darpan of Ras Bihari Lal Das. Kameshwar Singh Darbhanga Sanskrit University, Bihar.
8. Tomer, P., & Arora, R. S. (2012). Pilgrimage Tourism: An Empirical Study of Pilgrims' Behaviour in North India. International Journal of Marketing & Business Communication, 1(2), April.
9. Tiwari, D., & Kumar, A. (2021). Yogendra Singh's views on modernization of Indian tradition. International Journal of Research in Economics and Social Sciences, 11(06), [108-116]. URL- http://euroasiapub.org
10. Rai, S., & Masih, S. B. (2022). A review on journey of Madhubani painting till date. International Journal of Creative Research Thoughts (IJCRT), Volume10 (ISSN;2320-2882), 276-286.
11. Owens, T. M. (2009). Transforming the bride: Gauri Puja in early twentieth-century Mithila painting (Master's thesis). University of North Carolina at Chapel Hill.
12. Halder, R. P., Das, A., Pandey, S., & Banik, S. (2018). A detailed study on Madhubani art of Mithila, Bihar. Journal of Emerging Technologies and Innovative Research, 5(1), Retrieved from http://www.jetir.org/ (ISSN-2349-5162)
13. Tripathi, K. (2008). Mahavidyas: The Changing Mood in Visual Presentation. Visual Studies, Volume17(ISSN;2349-137X), 215-221. School of Arts & Aesthetics, Jawaharlal Nehru University, New Delhi.
14. Malik, M. (2020). Tourism Promotion of Bihar: An Economic Game Changer. Commerce, 9(10). DOI: 10.38106/gira
15. Singh, R. K. (2021). Ritual, women, and art in Mithila. PACT: International Journal of Research in Humanities, Arts and Literature (IMPACT: IJRHAL), 9(1), 83–88. ISSN (P): 2347–4564; ISSN (E): 2321–8878.
16. Jha, A.N. (2013). Sacred Geography of the Baidyanath Cult: Holy Route from Ajgaibinath to Basukinath Dham. Anusandhanika, 11(2), 1-9.
17. Brown, C. (2006). Documenting the Image in Mithila Art. Visual Anthropology Review, 22(2), pp-5-33,ISSN1053-7147,DOI;var.2006.22.2.5

Glossary

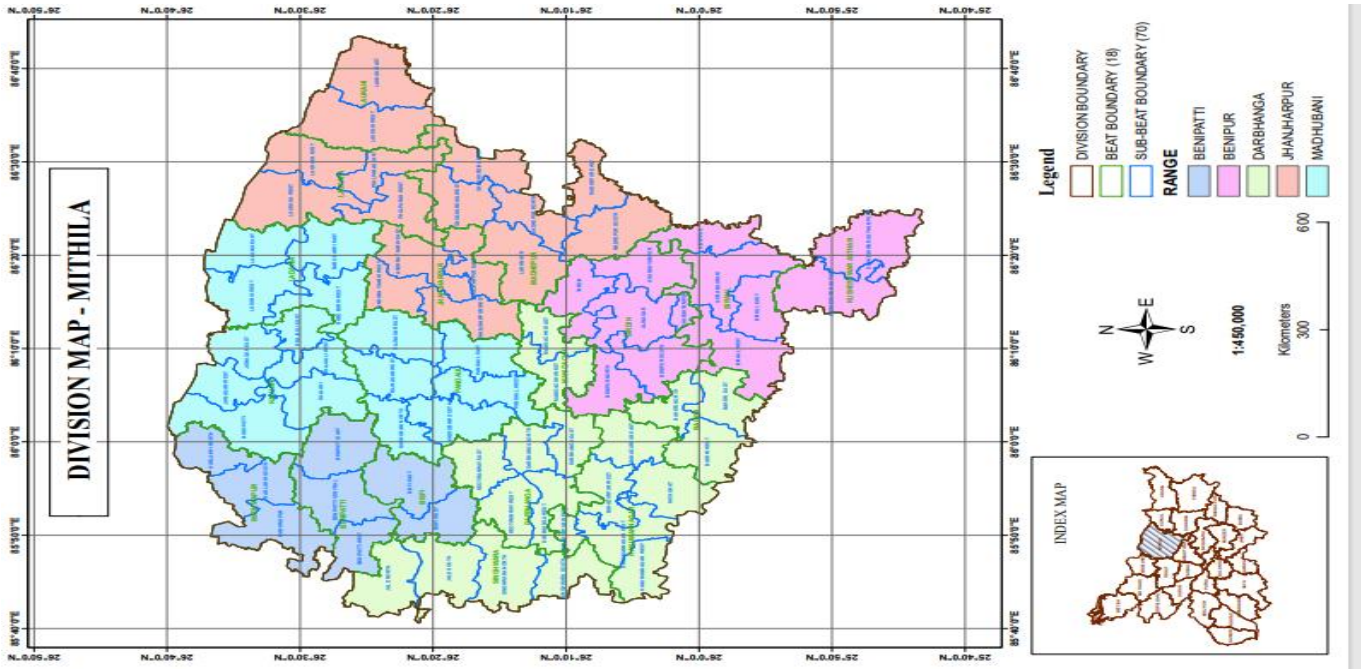
Abbreviations

- B.vp - Brihadvishnu puran
- CHM - culture heritage of mithila
- Hom - history of Mithila.
- S. brah - Sathpath Brahman text

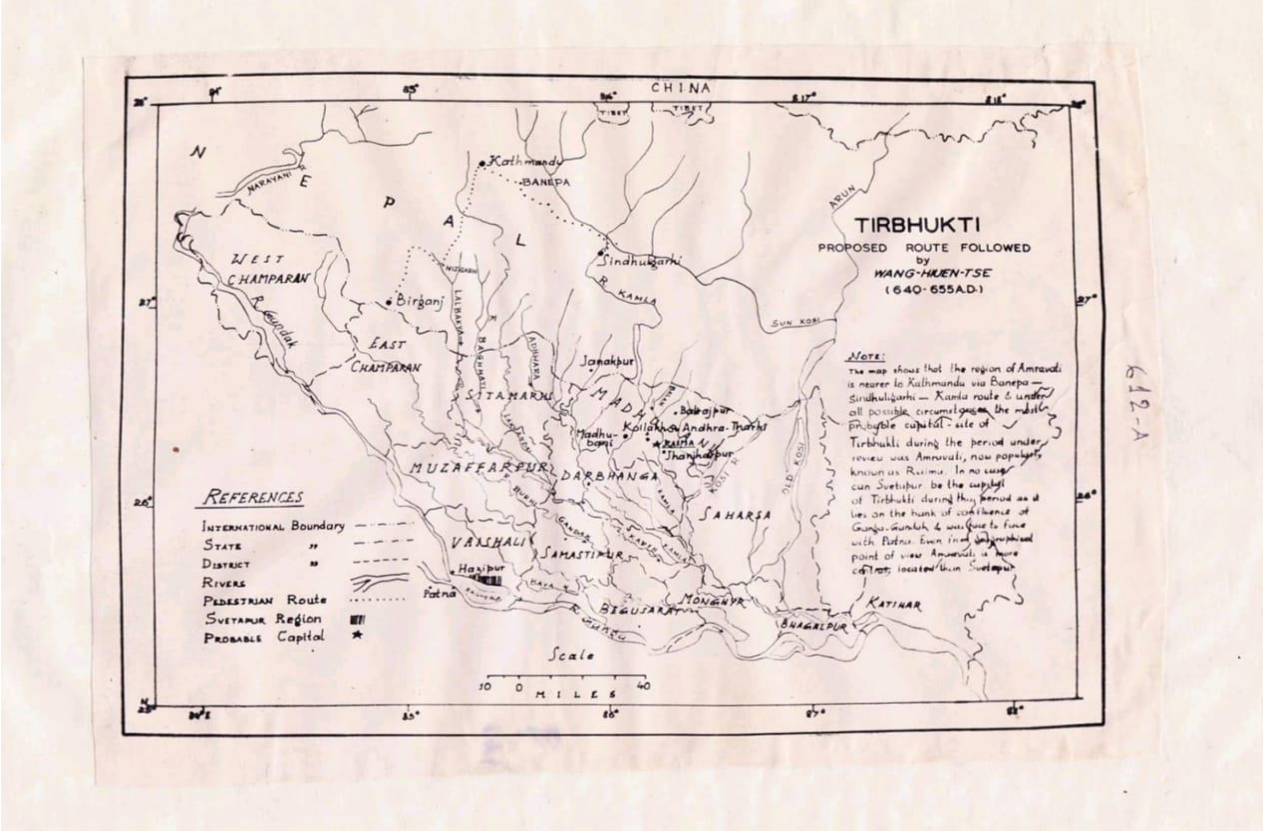
Meanings

- Van vas- A period of life sustained in forest and leaves all the royalty by king Ram.
- Agyat was -A periods in which the person have to leave their own identity. In the Mahabharata Pandavs got the condition after losing in game .
- Panji- A identification of root of that particular clan of a particular family..
- Sama chakeva- A festival about sister and brother generally girls and women of Mithila played and sung song.
- Kojagra – Lakshmi Puja
- Malar- in sawan this raag song sung in sepration (virah).
- Yog, uchiti, - songs related to in-laws of the offspring.
- Tirhuti , batgawani- sung in path or way to Home
- Jhula - festival in sawan .
- Madhuswarni -a kind of festival celebrating by newly married woman. A kind of romantic song sung by the women for her husband.

Appendix



Map no 1. Mithila division map - [forestonline.bihar.gov.in] shows Madhubani & Darbhanga districts only.



Map no 2 . [CHM]